

APPENDIX

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post-natal sexual taboos is a serious social problem. A large group of not very pretty bachelors must use the woman with ringworm or the Suyá captive, whose present marriage is considered dishonorable. These women have no brothers or fathers. In contrast with Karajá, there is no stylized homosexuality. Yet the complete freedom of sexual play results in activities which might be considered overt homosexuality. But to the Trumai such activity has little emotional content. It does not seem to set up special personal relationships.

"Women are in constant fear of attack. Yet a wife tyrannizes her husband by withholding her favors and pulling the hair of anyone whom she suspects her husband has used sexually. Between married people, sex occurs at night — preferably when everyone else is asleep — or while going to the forest on various gathering tasks. A man and his wife engage in many things together, such as afternoon relaxation, fishing, and gardening. There is companionship even between those spouses among whom the wife is much older and no longer of interest to the man sexually.

"Between themselves, the men are extremely individualistic. Cooperation rarely exceeds kin limits even at the explicit order of the chief. Only when outsiders are present do men band together in a mock display of solid cooperation. . . . There is only one old man, who is about seventy — all others are under 45 All death is murder. Nobody expects to live longer than the next rainy season. Men always carry bows and arrows for protection. Shamans keep the village in constant fear of attack from the Suyá or Kamayurá. . . . There are imaginary attacks quite often. Men gather in terror at the center of the village — the most exposed spot — and wait to be shot at from the dark bushes at the margin of the village. . . .

"Authority is lax. The patrilineally hereditary chief does no work and is a parasite on his household. He is self-conscious of the rank of his wife whose marriage has elevated her. He lounges in his hammock, but it is his duty to orate from the center of the village at night and sometimes in the morning, urging the men to undertake group projects. He is the only man who has the courage to be an executive. This contrasts with the Kamayurá where there are several chiefs who, uniquely in their culture, are shy and ashamed to speak and whose orders must be referred through special talkers. It also contrasts with the Karajá where the chief is the best worker. . . . When the season changes, the Trumai chief urges the people to engage in the new work, which they would do anyway. An example of the complete independence of spirit is illustrated by the two brothers who would not help the brother-in-law of one build the house in which they all were living, because they thought the mosquitoes would be bad in that location during the rainy season. The brother-in-law built the tremendous house all by himself — the two brothers lived comfortably in it.